A Compassionate

INVITATION

OF

Christian Love

TO

All Tender-hearted People.

Testifying unto { GOD's Free-Grace. / His Spirit's Teaching, and / good End of *Man's Creation.*

By one that has tasted of the Goodness of the Lord,

WILLIAM ROBINSON.

London, the 25th of the 2d Month, 1692.

LONDON:

Printed for *Tho. Northcott*, in *George-Yard* in *Lumbard-street*, 1692.

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MY dear Friends, and all tender-hearted People, there is Love in my Heart to you all, according to the measure of Grace received from the Lord; and my Heart is truly enlarged at this Time and Season, in the consideration of the Work of the Lord, that he has begun in our day; and how the Lord has reached forth a Hand of Help unto us, to bring us on our way. Oh! my dear Friends, there is a Travel upon my Spirit, that none of us may turn back again, but that our Eye may be to that Arm that has gathered us into a belief, that it can save us, and preserve us if we keep to it, that that brings to the Birth will bring forth in the Lord's due time; for, we may remember the earnest Cries that has been put up unto the Lord in days past, and in years that are gone, that the Lord would be pleased to make known his way to us; and we were ready to say we would walk in it. And truly, Friends, the

Lord has been very gracious to us; he has brought us by a way we then did not know; and a great Concern and Travel was upon our Souls, to be delivered from the Bondage and Captivity that we was then under, notwithstanding we had a Profession, but there was still something longed after, that is beyond all the Professions that are in the World, even Life to our Souls. Oh, the longings of Souls that was in that Day, when the Lord visited us! let it never be forgotten: And truly Friends, these things are mentioned, that all may be stirred up to watchfulness and to faithfulness to God, and for no other end; for, we may say, and that without boasting, we have known the Terrors of the Lord, and therefore we perswade Men to come to this godly Sorrow, and to a bowed-down state before the Lord; for this we can say, that the Lord wills not the Death of him that dyes, but rather that he may turn to him and live: *Turn ye, turn ye, why will ye dye,* (said the Lord)? *Turn ye at my Reproofs, I will pour out my Spirit upon you, and make known my ways unto you.* Oh! that all People were but willing to walk in God's way, and lay aside all that hinders, that every thing that hinders may be brought down by degrees, every Weight and every Burden may be removed, and Sin that so easily besets. Oh, how easily are men perswaded and drawn away after this thing or the other thing, not considering what the end of these things will be: Surely, if the end was rightly considered, People might be more concern'd how to get out of these Besetments and Entanglements; for we may remember, that *the wages of Sin is Death; but the Gift of God is eternal Life, through Jesus Christ.* We would all men might come to this Gift of God he has given to us; this is that we shall be called to an account for, whether it amount to the degree of one, two, or five Talents comparatively, that all People may be faithful to it; the least measure, the least appearance, is of a saving nature, if men will believe in it. Oh, what a tender regard the Lord had to a People in former times, that were beset and under heavy Burthens! how willing was the Lord to deliver them

and

and bring them out from under *Pharaoh*, that hard Taskmaſter: Was not this a lively Figure to his ſpiritual *Iſrael in this our day; he divided the Waters they paſſed through the Deeps, he brought them into the Wilderneſs, and* Pharaoh *and his Hoſts were drowned.* And then they could ſing and praiſe God for this Deliverance. Now Friends, there is an inward Warfare to be known, there are inward Enemies to be met withal, and we had need to know the ſame Arm of Power (as they did) to work in us, and for us, that we may come to ſerve God, and worſhip God, and love God with all our Hearts, love his Truth, love his Word, and love his Appearance; tho' God may appear in Judgment, yet it is for a good end that we that know him truſt in him, and not in our ſelves, nor in the Arm of Fleſh, but in God. —— *I will bear thy Indignation, O Lord,* ſays one of old, *becauſe I have ſinned againſt thee, and though thou kill me, I will truſt in thee.*

Now Friends, the way of his appearing is not to kill the Body, but the Sin that dwells there, the evil Affections, the evil Deſires that war againſt the Soul. Oh, what Warfare there has been, and a Travel there has been, that we might arrive at the good Land, and that we might not faint in our Minds! And truly Friends, the Lord has given us a Brook by the way, he has turn'd our Wilderneſs into a fruitful Field, ſo that we many times can invite others to come and partake with us; for we believe that God would have all men come to the knowledge of the Truth, and be ſaved.

Now there has been a great deal of ſearching after outward Knowledge, many have been very buſie and diligent in ſeeking that to talk of and diſcourſe of, but the knowledge of the Truth, as it is in Chriſt, is a ſaving Knowledge, and a ſenſible Knowledge, to know the only true God and Jeſus Chriſt, whom he hath ſent, is Life eternal.

Come Friends, try your Experience, have you been made to cry out under the weight and burthen of Sin, as one did when it was too heavy for him to bear? Now People may ſee what a loathſome thing it is to have a Profeſſion

feſſion, and Talk, and Notions of good things, and be out of the Life and Knowledge thereof; for, what benefit has a hungry Man or Woman in hearing tell of Bread, if they do not partake of it? We know that the Lord feeds the Poor with Bread, but many are ſo high and rich in Notions, they do not mind to come into a ſtate of low degree, nor the low and little appearance of Truth in their Hearts. Oh! come Friends, let us take notice of the day of ſmall things, and be faithful in a little, or elſe we ſhall never be made Rulers over much.

And now Friends, as we turn in our Minds, we may find how the Lord reproved us for many things, even things that were little taken notice of by ſome, and made us to remember that Saying, *We muſt give an account to God for every idle word.* Now Friends, here we can ſay was a good beginning, when the Truth met with us, and brought Judgment upon us, we were made ſenſible what it was for, and how we had been led away one time after another, and that Saying oftentimes did ariſe, *If the Blind lead the Blind, they ſhall both fall into the Ditch.*

Now Friends, that we may never forget the love of our God herein, that has reached to us, Oh the great Concern that has been upon many, and the Cries and Bemoanings that was in ſecret to the *Lord, that his hand might not ſpare nor his eye pitty, until Judgment was brought forth into Victory.* We have cried to the *Lord* ſometimes, to bring us through Judgment, that we might know a Victory and Freedom from Sin and Satan, and alſo cry'd, that others might come to be thus concern'd; for, I ſee many People very *looſe* and unconcern'd, and many days have paſſed over their Heads in a Profeſſion, and yet not truly concern'd, as to Godward and Heavenward, nor ſo as to yield Obedience to the *Gift of God,* that will tell them all that ever they have done, though it has made many to ſay, *Is not this the Chriſt?* Oh, that all People would come to conſider what Experience they have of the Work of Truth in their Hearts: Truly Friends and People, I could be glad to ſee my native Country-Men and Women to come to know the Work of the

Lord,

Lord, for I do believe, and therefore ſpeak it, that Chriſt Jeſus, who is the Truth, is at work; as he ſaid, *I work, and my Heavenly Father works alſo:* How work, may ſome ſay? It is by his Spirit and Power, for he has Power ſo to do in Peoples Hearts; a ſtony Heart is not made a Heart of Fleſh without him, who truly makes it ſo; he who has all Power in Heaven and Earth committed to him, can do whatſoever he pleaſes, but truly this doth not pleaſe fallen Man, that is out of the Truth, ſo to come to pleaſe God, the way is too narrow, and too ſtrait for them, where the love of this World is not eaſily parted with, nor the Delights and vain Faſhions of the World not willingly layed aſide; nor indeed can they be laid aſide or overcome, without coming to the Light of Chriſt within, to know his appearance within; he is the Phyſician of value, and the chief Corner-ſtone, and the true Foundation that every one ought to have their Faith built upon, or otherways they will want a Foundation; and we know he that builds a Houſe, and has not a good Foundation to build upon, *becomes to Loſs, and ſuffers Loſs*; and ſo hath many a one, for want of Experience how to build, they have been apt to truſt to the Building of others, and to the Knowledge of others, in that they ſhould ſee to and for themſelves, *For Faith is the Gift of God* to Mankind, and Men ought to receive it ſo in themſelves, and know a growing in the Obedience of Faith, from Faith to Faith, that ſo they may come to arrive at the Haven of Reſt and Peace with God. It was ſaid, that *there is no Peace to the Wicked*, therefore ought all men to fear before the Lord, and know his righteous Judgments to be ſet up in their Hearts, that through Judgment they may come to learn to fear God, and keep his Commandments, *for this is the whole Duty of Man.* Oh that all men would love Judgment, that every thing that has offended the Lord, and grieved his righteous Spirit, may be judged out, that clean Veſſels we may be in the Houſe of the Lord, for the Veſſels of God's Houſe are holy Veſſels, *Holineſs is written upon them.* Oh! that holy Principle of Truth, that has been and ſtill is at work, has made them

them ſuch clean Veſſels, purifying them, purging out the old Leaven of Malice and Sin, and has made many as a new Lump to the Lord, that has thus been at work by his Spirit to bring Men and Women out of the Fall, out of the Diſobedience, and out of the Traſgreſſion, and this is Chriſt Jeſus that works this Work, he is the ſecond *Adam*, the Lord from Heaven, become a quickening Spirit; he is the Way, the Truth, and the Life; he is that great Prophet that *Moſes* ſpoke of, and told us, that we ſhould hear in all things, and whoſoever will not hear this great Prophet, muſt be cut off from amongſt the People; for we know, that by hearing and lending an Ear to the voice of the Serpent came Death, even that Death that the Lord ſaid ſhould *come in the day that Man eat of the forbidden Fruit*; and ſo we alſo know (to the Praiſe of God and his Truth be it ſpoken) that by hearing the Voice of Chriſt Jeſus, that ſpeaks from Heaven, comes Life to be known again, and witneſſed, and partaken of; for, *in the Lord Jehovah there is everlaſting ſtrength*, and He gives Strength and Power to his Children to overcome, and then to him that overcomes, *will I give to inherit all things, I will be his God, and he ſhall be my Son, ſaith the Lord of Hoſts.* ——But the Fearful and Unbelieving, the Abominable and the Lyar, is not to be numbred with God's Children, but in the Lake that burns with Fire and Brimſtone, (*Rev.* 21. 7, 8.) ——Now, my dear Friends, you that have travelled this way, and have been exerciſed this way towards the *Lord*, and towards his Kingdom, which is not of this World, you know how it has been, what a Care there has been upon many, leſt they ſhould miſcarry, and leſt they ſhould be miſtaken; for it may ſo come to paſs, if we ſit down at eaſe, and in a careleſs Mind, let us remember there is a great Work to be done, there are many Weights and Burdens to be done away; Sin is a great Weight and a Burden, and as a Partitian Wall, *that cannot be broken down*, but as we come to the Truth, and *know*, that to work in us, and for us, and ſet us free; for we may remember the words of our bleſſed *Lord* to a People in former

mer days, *If you know the Truth, the Truth ſhall ſet you free, and if the Son (who is the Truth) make you free, then are you free indeed.* This is a Freedom indeed: But, ſaid they, we were never in Bondage to any man. Ah! that all People did but know what great Bondage Sin is, ſurely they would deſire to be releaſed out of ſuch Bondage and Slavery; if they had any regard to their poor Souls, they would deſire to be the Lord's Free-men and Women; they would not plead for Sin, and for its continuance any longer, for it hath reigned too long, if People were but ſenſible, and well awake out of it. *Awake to Righteouſneſs, and ſin not,* ſays the Apoſtle; *and awake thou that ſleepeſt, ariſe from the Dead, and Chriſt will give thee light.* And we can have Life that is everlaſting Life no where elſe; but many People, and too too many, has had a Life in Sin, to their great Sorrow and Lamentation; and truly Friends, Sin is always Cauſe of Sorrow; it is Truths Enemy, and Man and Womans Enemy alſo: If this great Enemy of Man and Womans Soul were but conquered and brought down, then Truth would reign, and Righteouſneſs would reign, but now theſe two cannot reign together in one Heart; Righteouſneſs and Unrighteouſneſs cannot dwell together in one Soul, the one is a man's Friend, the other is his Enemy, for a Man's Enemies are they of his own Houſe. Oh that I could perſwade Men and Women to break off from their Sins, or be an Inſtrument in the Truth, to direct others thither alſo; for the Lord promiſed to dwell in Peoples Hearts; they that were of a clean Heart, and feared the Lord, he promiſed *the Son of Righteouſneſs ſhould ariſe with healing Virtue under his Wings*; that was, to heal thoſe that wanted healing from this deadly Wound, for all Nations have been wounded by it, and it is a deadly Wound too, without this healing Virtue be known: Let us a little enquire into it, how it comes to have a place in Man's Heart, how it comes to be ſeated there; it is not becauſe it ought to be there, but many loves to have it there, take a Delight in it, and it has got ſuch a Root in

 them,

them, that they will plead for it, and for its continuing as long as they live; and more than ſo, as if it were unpoſſible to be delivered out of it, but bleſſed be God, *a Deliverer is come out of* Zion, *to turn away Ungodlineſs from* Jacob; *then* Jacob *ſhall rejoyce, and* Iſrael *ſhall be glad, becauſe a Saviour is known, they ſhall call his Name* JESUS, *for he ſhall ſave his People from their Sins*; not *in* their Sins, but *from* their Sins, to be a People ſaved by the Lord. And theſe may indeed be called *God's People*, becauſe He has ſaved them, and redeemed them: There is none that can be truly called God's peculiar People, and God's Children, but thoſe that receive him in his ſpiritual Appearance; *for to as many as received him, to them he gave Power to become the Sons of God.* For, as People cannot by all their Learning and Reading, and all as they can do of themſelves, get Power over Sin; ſo of themſelves they cannot truly come to the Sonſhip, and yet we may ſee there is a poſſibility, through the Power that Chriſt gives, to come to that Eſtate.

Now, I hope, we may alſo believe, that it is as poſſible, through this Power, (not without it) to overcome Sin, as it is to come to the Sonſhip, ſeeing the overcoming of the one is the way to the other, and the ſaving from one that is Sin, that Power that ſaves alſo entitles to the Sonſhip; and without all queſtion, it is as poſſible for Chriſt to ſave his People from their Sins, as to give them an Inheritance with the Saints in Light, and as eaſie, becauſe he gave himſelf for us, to redeem us from all Iniquity, and purifie to himſelf a peculiar People, zealous of good Works.

I would have all People come to believe, that all things is poſſible with God, that cannot lye, and He has ſaid, *Be ye holy, for I the Lord your God am holy, and without Holineſs no man ſhall ever ſee the Lord:* That is, to his comfort. This is a very weighty thing to be conſider'd; for, I hope all men would be ſaved, and therefore all men ought to conſider what it is that

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ſhuts Men out of the Kingdom of God, and keeps them out, it muſt needs be granted that it is Sin. This is that that with-holds Good things from ſinful men, that they cannot enter, for Sin cannot enter; that is certain, *There is no unclean thing can enter the Kingdom of God.* But it is as certain there is a Reſt and a Kingdom prepared for the People of God, this we will all grant. But now to ſay or think, that none can be or are prepared for this Kingdom, will be great Folly; then what was they prepared by, but by the Power of God, the Word of God, which is one, and nigh in the Heart: *And I hid thy Word,* ſays *David, in my Heart*; What to do? *that I might not ſin againſt God.* And the Preparation of the Heart, if it be prepared aright, is of the Lord.

Now Friends, God prepares the Heart; while we are in theſe Bodies that muſt needs be. Well, then we may ſay, (as it was ſaid) *Let not Sin reign in your mortal Bodies.* Theſe mortal Bodies Sin is not to reign nor dwell in them, it is to be purged out, that we may know the Leaven of the Kingdom, that we may come to be Heirs of the Kingdom of God, that Chriſt may come to rule and reign in us, whoſe Right it is, for there is no one has Right to rule in Man but he; and as we know him to rule, and have the Dominion of his Rule, and Dominion there ſhall never be an end; the Power and Rule of the Wicked one muſt come to an end, where any come to be Witneſſes in their own particulars of the Reign and Government of Chriſt Jeſus, who ſaid, *Learn of me, I am meek and lowly in Heart, and you ſhall find Reſt to your Souls.* He gives Peace to all thoſe that truly learn of him, and follows him in the Self-denial, and theſe can give the Praiſe of his own Works to him that has wrought ſuch a Good Work in them, and for them; for, the Goſpel has been preached, and is preached in our day, for this end, that all People might truly fear God, and give Glory to his Name, *for the hour of his Righteous Judgments is come,* and is ſet up in the Hearts of many People to judge and

condemn Sin, in the Fleſh, in the Heart of Man, where it has lodged, and doth yet lodge, and will continue there, if the Judgments of the Lord be not known to break in, and to be ſubmitted unto; for, the *ſtrong man* armed has kept the Houſe long, but when a *ſtronger* than he comes, and is entertained, *he binds the ſtrong man, ſpoils his Goods, and caſts him out.* Now, this ſtrong man is the Enemy of all Righteouſneſs, is an Enemy to all Good, and is that Spirit that rules in the Children of Diſobedience, and while he has ruled, his Goods have been at Peace; and, What is his Goods but Sin and Wickedneſs? Men and Women have been at peace with theſe Goods in their Errings and Strayings from God like loſt Sheep, and yet they have been at Peace, ſuch a Peace as it is, it ſerves many People, that takes liking to the Luſt of the Fleſh, the Luſt of the Eye, and Pride of Life: But now this Peace will not laſt, it will ſoon come to an end; there is a Judge that ſtands at the Door of our Heart and knocks, he will ſoon break this Peace, for he never ſends Peace to People in that ſtate, and in that condition, for we have his own Teſtimony for it; *I came not,* ſays he, *to ſend Peace on Earth, but a Sword.* What Sword but the Sword of the Spirit which cuts down Sin? Now we may read how God placed a *flaming Sword at* Eden's *Gate,* that turned every way; if a man had all falſe Coverings of Profeſſions, or the Fig-leaf Garments, or all the changable ways of Religion that are in the World, this flaming Sword ſtill placed it, turns every way againſt him, that there is no way at all left for fallen Man to enter or find out for Life in a ſtate of Sin, if he chang'd his way never ſo often, this ſtill turns againſt him.

Now, in this ſtate we may truly ſay, there was none to help but the Lord; and, What did the Lord ſay to this thing, for he had warned Man and Woman, and had given them a Command before, and a very large Priviledge too, if they would have been contented; *Of all the Trees of the Garden thou maiſt eat, ſave that only of Knowledge of Good and Evil:* And yet after Tranſgreſſion, the Lord, in his great Love

Love that he had to the Workmanſhip of his Hands, ſays on this wiſe, That the Seed of the Woman ſhould bruiſe the Serpent's Head; here is the Promiſe of the Lord, this is the way that God promis'd to reſtore Mankind; And this Seed was Chriſt, he is the Way to God again. Now it is very like many will be ready to conclude, that Chriſt is the way to God again, but that they ſuppoſe they may do by Tradition, and never come to know the Seed to bruiſe the Serpent's Head in them; but until this is known, Men may make a Profeſſion of God and Chriſt, and yet know little or nothing at all, of the Work of that Eternal Power and Spirit of Chriſt to renew, to break down Sin and Satan, and to renew and reſtore them into the Image of God again: Oh! what need have we all to wait, as they did of old, until we be endued with Power from on high? But ſome may ſay they had a Command for ſo doing; and doth not this Command reach to us? I hope none will deny it, for ſays the Prophet, *They that wait upon the Lord, ſhall renew their ſtrength*; theſe are all they that come to a true waiting State upon the Lord, for he is worthy to be waited upon, and he will be waited upon and ſought unto, by the Houſe of *Iſrael*; and truly if People had a true regard to the Spirit of Truth, that Chriſt ſaid the Father would ſend in his Name, People would be more watchful and more concern'd in waiting upon God, then they are: for I cannot but take notice many times how looſe and careleſs many People are, though not in purſuing after the things of this World that paſs away, and comes to an end, but very looſe and careleſs in Religious and Heavenly Matters and Things of far more concern, then the Things that are here, which we can behold with our outward Eye, for the things which we behold with our outward Eyes are Temporal, but the things that are not ſeen thereby, which we ought to behold, with our inward Eyes, are Eternal: Oh! that all People might haſten out of Sin, even as *Lot* haſtened out of that ſinful *Sodom* that the Lord was angry with in days paſt: Come, Friends, it is the ſame in our day, the Sins of the People of *England* cry aloud; and the Lord has ſpared this Land of ours many Years, though ſometimes viſited with

with Judgments: Oh! that all People would lay to heart the great Mercy, the continued Mercy of the Lord to this poor Land wherein we live, and how the People have provoked the Lord with their Disobedience, for Disobedience is as the Sin of Witchcraft; and the Disobedient dwell in a dry Land, they know not when good comes. But the earnest Cry of my Heart to God is, that all People may come to amend their Ways, and amend their Lives by coming to Unfeigned Repentance, and turn to the Lord, to his Grace that has appeared to all Men; Where has the Grace of God appeared? In the Heart where Sin has appeared: For what end? but that Sin may be forsaken, destroyed, and wrought out, and everlasting Righteousness brought in instead thereof, *For righteousness exalts a nation or a people, but sin is a shame to any nation or people:* And why will People love that which is a Shame to them, and a Disgrace to all that are found in it; indeed we may say the Lord found many of us therein, but there has been a day of Washing, and a day of Cleansing known inwardly where this Pollution lay, there has been the Word of the Lord as a Fire, and as a Hammer, to burn it up and consume it Root and Branch.

And thus, Friends, we have learned true Religion, and to bridle our Tongues, that we might not offend against the Lord, and a Stay to our Minds that we might not wander any more, nor be bewildred any more, nor turn aside any more. Oh! the Lord grant that all People may come to walk in the Light of the Lord, and then we are sure they will walk in that which pleases God: And the Prophecy of *Isaiah* will come to be fulfilled upon us, That the time should come that they should say one to another, *Come and let us walk in the light of the Lord, let us go up to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths:* For how do People linger away their time in sinning against God? How easily are they overtaken, and perswaded to live in Sin term of Life, but they are not so easily perswaded to forsake Sin, although when a Sinner doth repent him of his Sins, or forsake them he shall find Mercy; the Lord will have Mercy, he will abundantly pardon: But

now

now instead of Mens forsaking of it, they are daily adding Sin to Sin, and pulling it upon them as with a Cart-rope, Men of perverse Minds, of ill Minds, and of ill Lives, their Lives bespeak whose Children they are, and whose Works they are a doing, even the Works of the Flesh, which is Sin the Works of the old Enemy that is shut out for ever, he upholds his Kingdom in Disobedience; and so do all that loves Sin, and pleads for Sin; there is nothing so hurtful as Sin is here; Men has lost their Belief, they have lost their right Senses, talk of believing in God the Father Almighty, and in Jesus Christ his only begotten Son, and yet believe Sin must Reign, as if there was a necessity for it so to do; but we have learned better things, Glory to God, and things that do accompany Salvation; we know that of whatsoever a Man is overcome, of the same he is brought in Bondage; *I write*, said John, *unto you little children, that ye sin not, and to you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one*; then there was a possibility of Victory, therefore let none be faint-hearted, but look to Christ who has all Power in Heaven, and Earth, and is Allsufficient; and truly the 3d Chapter of the first Epistle of *John*, is very full, *And ye know that he was manifested to take away our sins, and in him is no sin.---And whosoever abideth in him sinneth not; ---and whosoever sinneth hath not seen him, neither known him. ---And then little children let no man deceive you,--- he that doth righteousness is righteous even as he is righteous: He that committeth sin is of the Devil, for the Devil sinneth from the beginning: for this purpose was the Son of God made manifest, that he might destroy the works of the Devil,---- Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God.* Now this is the Testimony of *John*, and set down here to perswade all to come to the Work of the Spirit, of Truth, in their own Hearts, that through the same they may come to please God, and leave off those things that displeases him; for we according to our Measures that we have receiv'd, would have all People come to be saved, and to see how far they are saved from Sin, and also to come

to

to learn Righteouſneſs by the Spirit of Truth, that leads into the way of it, for in the way of Righteouſneſs there is Peace and Aſſurance, and that for ever; and herein we are owned of the Lord, he owns us as his Children, and gives unto us a Portion or Meaſure of his Spirit, which he giveth to them that truly ask it: Truly, this is a Portion indeed more to be deſired than all that this World can afford; and therefore, that all may be good Stewards in the manifold Grace of God, for God's Love has been manifold, his Mercies has not failed, to thoſe that are found in their Duty to him, and continues as dutiful Children, alwaies obſerving what the Lord requires of them; and as we are found obedient, he gives us our Portion of Meat in due ſeaſon: He is the Rewarder of all thoſe that truly ſeek him; he doth not long hide his Face from theſe, tho' ſometimes he is pleaſed to try them in the Furnace of Affliction, it is that they may come forth as Gold tryed in the Fire, that is more pure, more weighty, more ſolid, more of the nature of Truth may appear in them, and through them, that others beholding their good Converſations, may come to glorifie their Heavenly Father, for He is worthy of all the Honour, Glory, and Renown by us all, both now, henceforth, and for ever, ſaith my Soul.

Now Friends, ſomething relating to the Spirit of God, how it wrought in former times, even in the Beginning, and alſo to ſeveral Generations.

In the Beginning the Spirit of God moved upon the face of the Waters. Here is ſomething of the Spirits moving, for before it was ſaid, that *Darkneſs was upon the face of the Deep,* and holy men of God ſpake as they were moved by the Holy Ghoſt.

Gen. 1. 2.

The

The Spirit of God ſtrove with the old World, to reclaim them from their Wickedneß, elſe how ſhall that place be underſtood, when the Lord ſays, *My Spirit ſhall not always ſtrive with Man,* becauſe when Men grieve the Spirit of God by continuing in that which the Lord is angry with, therefore the Lord ſaid, his Spirit ſhould not always ſtrive with Man; we all of us ought to mind the day of our Viſitation, while the Help and Means of the Spirit is afforded to us, or elſe Man's Deſtruction will be of himſelf. Gen. 6. 2.

Thou gaveſt them alſo thy good Spirit, to inſtruct them, and with held not thy Manna from their Mouths, yet nevertheleß they rebelled againſt thee. Oh, how many Mercies, both ſpiritual and temporal, has the Lord ſhowred down upon *Englands* Inhabitants alſo, and yet they evilly requite the Lord, ——— *Yet many years didſt thou forbear, and teſtified againſt them by thy Spirit in thy Prophets,* yet would they not give ear, they ſtill retained the hardneſs of their Hearts, for which cauſe the Lord thus complained of them, and teſtified againſt them by his Spirit; and it is the ſame to this day, notwithſtanding the great Pretenſions of many, as not being under the Law, but under the Goſpel. Neh. 9.20. Neh. 9.30.

Thus ſaith the Lord, he that created the Heavens and the Earth, he that giveth Breath to the People upon it, and Spirit to them that walk therein, the Breath and Spirit which all People have, meet for Body and Soul, is given them of God, and all People ought to mind his good Spirit, that their Souls may live to him. Iſa. 42. 5.

But there is a Spirit in Man, and the inſpiration of the Almighty giveth Underſtanding: That is, Spiritual Underſtanding of the things of God, that are hid while Man is in Diſobedience, for the carnal-minded man knows not the things of God, neither indeed can he, and the reaſon render'd, becauſe they are ſpiritually diſcerned; and there was ſome that neither knew the Scriptures, nor the Power of GOD; this muſt needs Job 32.8.

be for want of taking heed to his Spirit or Divine Inſpiration.

Pſa. 139 7. *Whither ſhall I go from thy Spirit? or, whither ſhall I flee from thy Preſence?* There is no hiding from the Lord, he ſees and beholds all the ways of the Children of men, and their Works, of what ſort or kind ſoever they be; He is an All-ſeeing God, and will not be mocked, ſuch as every one ſows, muſt they ſuch reap, and the Spirit of the Lord purſues the wicked and the ungodly man, for his Wickedneſs, and all his ungodly Deeds, though acted never ſo ſecretly.

Pſa. 143. 10 *Teach me to do thy Will; thou art my God, thy Spirit is good, lead me into the Land of Uprightneſs.* This is a good Confeſſion to the Spirit of Truth, both as a Leader and a Teacher, to do the Will of God, and a Leader into the Land of Uprightneſs, then out of the Land of Darkneſs, and out of the Land of Unrighteouſneſs: We would to God all men were thus taught, and thus led.

Iſa. 32. 15. *Until the Spirit be poured upon us from on high, and the Wilderneſs be a fruitful Field, and the fruitful Field be counted for a Forreſt,*——— Here we may ſee what we are without the Spirit, though our Profeſſions may ſeem green and fruitful, yet when the Spirit of the Lord is poured forth upon us, they will be but little accounted of, that can turn our barren Wilderneſs of Profeſſion into a fruitful Field; and, bleſſed be God, it has done great things for many.

Ezek. 2. 2. *And the Spirit entered into me, when he ſpake unto me, and ſet me upon my Feet, ſo that I heard him that ſpake unto me.*———Here was the Entrance of the Spirit witneſſed; and it was ſaid, that *the entrance of thy Word giveth Light:* The Spirit and the Word is one; and by the entrance of the Spirit he heard the Lord ſpeak to him, and his words are Spirit and Life.

Ezek. 3. 12 *Then the Spirit took me up, and I heard a voice behind me, ſaying, Bleſſed be the Glory of the Lord from his place.* Here was

was the Work of the Spirit, in which God is glorified, for it is his own Work that praiſes him, and glorifies his great Power and excellent Name.

And all the while my Breath is in me, and the Spirit of God is in my Heart, my Lips ſhall not ſpeak wickedneſs, nor my Tongue utter deceit; my Righteouſneſs I will hold faſt, and will not let it go; my Heart ſhall not reprove me as long as I do live. Job 27. 3. It appears, the Spirit of God in his Heart was able to preſerve him, and is it not now the ſame as ever it was, from everlaſting to everlaſting, God bleſſed for ever.

The Spirit of God hath made me, and the Breath of the Almighty hath given me Life. Job 33. 4. This he experienc'd, *hath given me Life*, he knew both what the Spirit of God had done, and what it was then a-doing, a ſtate beyond all Lifeleſs Forms and Shadows that are in the World.

And I will pour upon the Houſe of David, *and upon the Inhabitants of* Jeruſalem, *the Spirit of Grace and Supplication, and they ſhall look upon him whom they have pierced, and mourn for him.*——— Zech. 12. 10. It is not in vain then to wait for the motion of the Spirit, to ſupplicate the Lord, but many vex it, and grieve it in themſelves, and others alſo it may be ſaid, they crucifie to themſelves afreſh the inward appearance of the Lord of Life and Glory.

And it ſhall come to paſs, after thoſe days, ſaith the Lord, I will pour out of my Spirit upon all Fleſh, and your Sons and your Daughters ſhall propheſie. Joel 2. 28. If the Lord has ſaid it, great reaſon for men to believe it and wait for it, and not to be offended at it; for, who ſhall ſtop the Mouths of thoſe the Lord opens?

Woe to the rebellious Children, ſaith the Lord, that take Counſel, but not of me, that cover with a Covering, but not of my ſpirit, that they may add ſin to ſin. Iſa. 30. 1. Here is a Woe pronounced to the rebellious Children, and that from God, that cannot lye; they had taken Counſel, but it was ill Counſel, it was ſuch Counſel as to be rebellious,

and truly ſuch Counſel is taken by the greateſt part of Mankind: But the Lord would have People to take Counſel of himſelf, and be covered with his Spirit, for they that are covered with Profeſſion, and with the words of other mens Experiences, be but like the Fig-leaves or Fig-tree that bore no Fruit, it was blaſted and withered, and ſo will all be that add Sin to Sin: Therefore it is high time for all to come to Repentance and amendment of Life, not to talk ſo very much of it, but to come to it, and live in the ſelf-denyal of all falſe things, and falſe ways, and ill words that offend the Lord.

Iſa. 42. 1. *Saith the Lord, Behold my ſervant* (ſpeaking of Chriſt) *whom I uphold, mine Elect, in whom my ſoul delighteth; I have put my ſpirit upon him, he ſhall bring forth Judgment to the Gentiles.* The Spirit of the Lord was poured upon him without meaſure, and the Lord delighted in him, and would have all People to behold him, that they may receive a Meaſure of his Spirit, whereof Chriſt teſtified, ſaying, *He ſhall take of mine, and give it unto you*; and the leaſt Meaſure of it, if taken heed unto, is ſufficient to make a man an upright man.

Iſa. 44. 3. *For I will pour Water on him that is thirſty; I will pour my ſpirit upon thy ſeed, and my Bleſſing upon thy Offſpring.* —— A very large Promiſe! and in this Goſpel-day we ought to look, wait, and hope for the fulfilling of it; here is the free Love of God to the Children of Men, that hunger and thirſt after Righteouſneſs, they ſhall be filled, they ſhall know the pouring forth of God's Spirit, from Generation to Generation.

Iſa. 59. 21. *As for me, this is my Covenant with them, ſaith the Lord; my Spirit which is upon thee, and my Words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the Lord, from henceforth, and for ever.*

ever. —— Many are the Promiſes of God to the Children of Men, which are yea and *amen* in the Seed, which is Chriſt, this Seed that bruiſes the Serpent's Head, and delivers the Soul.

When the Enemy ſhall come in like a Flood, the ſpirit of the Lord ſhall lift up a ſtandard againſt him. How full is the Scriptures of Truth, and how many times over the Lord has ſaid and promiſed to *pour out of his ſpirit,* and the wonderful Effects that it would bring forth for the Sons of Men, both in former Ages and alſo in our Age. I have ſet down ſome few of them here, in great love to my Native Country, that all might believe and ſee them, as recorded in the Scriptures, though one of the leaſt, whom God has reached to, yet by his Grace I am a Believer, believing that it is not in vain to wait upon God, for the fulfilling of theſe many precious Promiſes, that are left us in the holy Scriptures. Iſa. 59. 19.

I ſhall ſet down a few more, and for no other end, but that People may endeavour to reap the real Benefit thereof.

Jeſus ſaith, Verily I ſay unto thee, except a man be born of water, and of the ſpirit, he cannot enter into the Kingdom of God. —— This new Birth here ſpoken of is not that Birth which is after the Fleſh, but the Birth which is after the Spirit, which no one can know but by the Holy Spirit, and he that believes therein, as the Scriptures have ſaid, John 3. 5.

Out of his belly ſhall flow rivers of living water: But this ſpake he of the ſpirit, which they that believed in him ſhould receive. John 7. 3.

Now let us try our Belief, if true, then we ſhall know the Promiſe true alſo; for, the Promiſes of Chriſt and of the Spirit, which he ſaid he would ſend, is to be expected, or otherwiſe our not believing nor expecting of them, hinders us from partaking thereof, as it doth all them that do not expect the appearance of Chriſt in Spirit.

For

Joh. 4 23. *For the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in the ſpirit and in the truth; God is a ſpirit, and thoſe that worſhip him muſt worſhip him in ſpirit and in truth.*—— Now let all the Worſhippers in the World ſee what they worſhip, for Chriſt ſaid, (of the Temple-worſhippers) *And to ſuch as ſaid in this mountain, ye worſhip ye know not what*; and truly we may ſee by Chriſt's own words, that all the Worſhippers in the World that do not come to the Spirit, are no true Worſhippers, and therefore no true Receivers of the Promiſes of God, made to thoſe that meet in

Rom. 8. 1. his Name: *There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh but after the ſpirit.* It appears he knew when there was a time, and State of Condemnation, and it was before this time that he now ſpeaks of; this Man, *Paul*, knew ſeveral States, having been a zealous Man, and a Perſecutor, and then the Lord met with him and ſmote him to the ground, and ſaid to him, *Saul, Saul, why perſecutes thou me?* Inſomuch as he did it to his People, he took it as done to him, and without queſtion knew great Condemnation for it, and went thorow a great Warfare; and tells us how it was with him in his Warfare, he found a *law in his members, warring againſt the law of his mind*, and led him captive; but afterwards he ſays, now there is no Condemnation; But to whom? to thoſe that are in Chriſt; and who are they? *Even thoſe that walk not after the fleſh but after the ſpirit.*-----

Rom. 8. 2. *For the law of the ſpirit of Life in Chriſt Jeſus, hath made me free from the law of ſin and death.* Here he tells us of a Freedom, how he came to be the Lord's Free-man, this was while he was in the Body, and a ſound Teſtimony againſt all that plead for Sin term of Life.

Rom. 8. 5. *For they that are after the fleſh do mind the things of the fleſh, but they that are after the SPIRIT the things of the SPIRIT:* Here he makes a great difference between theſe two, as if they comprehended all Mankind, and the one ſo contrary to the other, that which of theſe we joyn'd to, we either pleaſe or diſpleaſe the Lord: *For they that walk in the fleſh cannot pleaſe God, but they that walk in the ſpirit ſhall not fulfil the luſts of the fleſh.*

Now

Now if any man have not the ſpirit of Chriſt he is none of his: Rom. 8. 9.
Here is a plain Demonſtration that this Apoſtle reckons the Spirit the main means of our being his, and that a Man may ſo have or not ſo have the Spirit, in his account, is as he walks in it or obeys it, or not walks in it, or obeys it, for his Servants we are to whom we obey; now if we obey not the Spirit of Chriſt, we looſe that Priviledge of having it as our Guide to our comfort, and yet may have it as to condemn and judge for Diſobedience, and then we have not the favour and love of it, becauſe of Diſobedience.

But if the ſpirit of him that raiſed up Jeſus from the dead Rom. 8. 11.
dwell in you, he that raiſed Chriſt from the dead ſhall alſo quicken your mortal bodies by his ſpirit that dwelleth in you.

There is a Teſtimony of the Spirit that it raiſed our Lord Jeſus from the Dead, and how it was to dwell in his People, and how it was to quicken them whom it dwelt in. I would all People might know a quickening to God by it, *Rom.* 8. 13. *For if ye live after the fleſh ye ſhall die, but if ye through the ſpirit do mortify the deeds of the body ye ſhall live.*---- Now who are they that live after the Fleſh, but thoſe that live in Sin, for the word Fleſh is comprehenſive of all the Works of the Fleſh and of Iniquity; but now the Spirit is to mortifie all theſe deeds, and this is the way to live, for People cannot tell us, what Sin it is that this cannot mortifie and bring under, if any think they can, let them ſhew it us.---- Rom. 8. 13.

For as many as are led by the ſpirit of God, they are the ſons of Rom. 8. 14.
God. And truly if People were led by the Spirit of God, they would not be at ſuch uncertainty, nor ſo unſtable in their ways, for the end of being thus led is to bring the Sons of Men to be the Sons of God: *Rom.* 8. 15. *For ye have not re-* Rom. 8. 15.
ceived the ſpirit of Bondage again to fear, but we have received the ſpirit of adoption whereby we cry Abba Father: Here he makes mention of two Spirits, the one is the Spirit of Bondage, wherein

wherein are its Children, and there is a Fear attends it, a ſlaviſh Fear, from inward Guilt, a Fear of Puniſhment; the other that the Children of God had received, was the Spirit of Adoption, whereby they could call God Father, and gave them evidence that he was their Father: *Rom.* 8. 16. *The ſpirit it ſelf beareth witneſs with our ſpirits, that we are the children of God.* A certain evidence of God's Care to his Children, that they need not be toſſed hither and thither with every windy Doctrine of Men, and by the ſleighty ways of Mens Invention, but that they may come through the Spirit to a ſettl'd ſtay'd Mind, from among the *Lo here's* and *Lo there's*, to have this Witneſs in our ſelves, and this Seal in our ſelves, that the Lord knows who are his.

Rom. 8. 26. *Likewiſe the ſpirit alſo helpeth our infirmities, for we know not how to pray as we ought, but the ſpirit it ſelf maketh interceſſion for us with groanings that cannot be uttered:* Then we ought to mind the help of the Spirit in drawing near to God, leaſt when we ask, we ask amiſs.

John 16. 13. *Howbeit when the ſpirit is come, he will guide you into all truth, for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear that ſhall he ſpeak.* They that run, and the Lord never ſent, does not profit the People at all; And why? becauſe they ſpeak and the Lord ſpeaks not by them.

Gal. 5. 16. *This I ſay then, walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh:* How full the Scriptures are, and how many Admonitions left us, from time to time, to walk in the Spirit, and yet many People make a Mock at it.

Gal. 5. 22. *But the fruit of the ſpirit is love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, againſt ſuch there is no law:* Here is the Fruit of the Spirit made mention of, and what Fruits is to be brought forth by it in the Sons of Men.

Eph. 1. 13. *Eph.* 1. 13. *In whom ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation, in whom alſo after that ye belie-*

believed ye were ſealed with the holy ſpirit of promiſe. This Seal of the Holy Spirit is to be waited for, and truſted in to receive the Promiſes of God, which are *Yea* and *Amen*, for ever in Chriſt Jeſus.

For the ſpirit ſearcheth all things, even the deep things of God: 1 Cor. 2. 10. It ſearcheth Mans hearts and Womens hearts, and with out it the things of God, and of his Kingdom, cannot be found out, *Verſe* 12. *Now we have not received the ſpirit of the world, but the ſpirit which is of God, that we might know the things freely given us of God:* Now they that are in the Spirit of the World, ſees not nor perceives thoſe things, but the things of God are made known by his own Spirit.

Not theives nor drunkards, &c. *ſhall inherit the kingdom of God, and ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God:* 1 Cor. 6. 10, 11. He tells us here who ſhall not inherit God's Kingdom, and how they had been ſuch, but now they were waſhed, and ſanctified, and juſtified in the Name of the Lord Jeſus, and that by the Spirit of God. *But the manifeſtation of the ſpirit is given to every man to profit withal:* 1 Cor. 12. 17. The great Love of God to us in giving ſuch manifeſt Tokens, I deſire we may all conſider the intent and end in giving of it to us, it is that we might know a Soul's profiting by it, *Verſe* 13. *For by one ſpirit are we all baptized into one body, whether Jews or Gentiles, bond or free, and have been made to drink into one ſpirit:* This is the true ſubſtantial ſaving Baptiſm, and 'tis of the Spirit, they that witneſs this Baptiſm has the Witneſs in themſelves, even the Spirit of God bearing witneſs with their Spirits that they are his Children, and that they are baptiſed by this one Spirit; for it is not the waſhing away the filth of the Fleſh, but the anſwer of a good Conſcience towards God; this is that Baptiſm that burns up the Chaff, and ſubdues the light vain airy Mind in Man and Woman, and crucifies them to the World, and to the Affections and Luſts of it, for it cannot be ſaid that Men are truly ba-

ptized by this One SPIRIT while the evil Luſts and Uncleanneſs remains in their Hearts; for ſaid *John*, (ſpeaking of Chriſt's Baptiſm,) *He ſhall baptiſe you with the Holy Ghoſt, and with fire; His fan is in his hand, he ſhall throughly purge his floor*; that is, Peoples hearts, that their hearts may be ſet on heavenly things, and he may dwell therein, for if ye be riſen with Chriſt ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God.

1 Cor. 15. 45. *The firſt man Adam was made a living ſoul, the ſecond man Adam was made a quickening ſpirit.* Oh! that all People would come to be quickened by him who is the Repairer of

2 Cor. 3. 18. Breaches, and the Reſtorer of Paths to dwell in; *Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty:* He is that quickening Spirit that quickens the Soul to God, and proclaims Liberty to the Captives, and to thoſe that have been in the Priſon-houſe of Sin, to come forth and ſhew themſelves.

Gal. 5. 5. *For we through the ſpirit wait for the hope of righteouſneß by faith:* This was a bleſſed waiting indeed, and they waited in a degree of the Spirit, and of Faith and Hope for more thereof; and they who feel this Hope, need not be aſhamed to

Gal. 6. 8. wait upon God for an increaſe. *Gal. 6. 8. But he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting:* And many more faithful Teſtimonies concerning the Holy Spirit and Man's Duty to obey it, are in the Holy Scriptures of Truth, of the Pourings forth of it, and of the Work of it: I have ſet down theſe few out of the Old and New Teſtament, that all may regard the ſame Spirit, and thereby ſee, learn, and believe what God has done, and what he will do, and alſo what he is a doing by his Spirit and Power, and reap the Benefit of it, and the great Advantage that is by it; and for no other end have I laboured in this thing, but that all might believe in it, and come to the knowledge of the Truth by it, and be ſaved.

In

In the Beginning God made and created Man for a purpoſe of his own Glory, in a ſtate of Uprightneſs and Innocency, wherein he was capable to ſerve God, but the Enemy being ſubtile, beguiled, and betrayed, and drew Man and Woman into Diſobedience to their Maker and Creator, for which the Curſe and the Woe came, and ſtill remains upon all the Children of *Adam* to this day, that remain in Diſobedience againſt God, for by one man's Diſobedience Death came upon all men, but by the Obedience of one, even our Lord Jeſus Chriſt, the Free Gift of God is come upon all men, and Life is preached to all men, for in him there is Life, and this Life is the Light of men, and all that ever come to Life, muſt come to him. Many make great Profeſſions, and yet want Life, and the Reaſon is, they abide in Death, and they will not believe; but many will ſay, We do believe; yes, but it is but hiſtorically. There is a Belief in the World, that is received by hear-ſay, of a Saviour and a Redeemer, without receiving him, and they not ſaved by him: As if he would ſave People from Hell and Puniſhment, and not from Sin, that is the cauſe of it. Surely the one is as poſſible as the other; *For his name ſhall be called Jeſus, he ſhall ſave his People from their Sins, that Man may come to glorifie his Maker, and know his Redeemer.* For *Job* ſaid, *I know that my Redeemer liveth:* And becauſe He lives, we live alſo.

Now, we muſt not think to live to follow the Devices and Deſires of our own Hearts, Luſts, and do thoſe things we ought not to do: This ſtate we have lived in when we knew no Redeemer, when we lived without God in the World, but ſurely this was not the way to know our Redeemer; becauſe we were not redeemed by him, we did not know his Blood to

ſprinkle our Hearts from an Evil Conſcience, and him to waſh us as with pure Water, but the Temple was defiled, divers Luſts dwelt, and Uncleanneſs dwelt therein.

But now to know our Redeemer, is ſo to know him, as to be redeemed by him, out of the World's corrupt Ways and Faſhions, and ill manner of living, that is, not to live looſely and wantonly, for they that live after this manner, live to themſelves, and will have the Reward of their own Doings from the Hand of the Lord.

But now the thing that I would have all People to mind, is the Redeemer and Reſtorer of Mankind out of that fallen Nature and Spirit, that ſo much prevails, that ſo they may come to glorifie God, and know him to be their Redeemer CHRIST JESUS, to redeem them from an evil State and Converſation, that he may preſent them to his Father, without Spot or Wrinkle, or any ſuch thing.

And truly Friends, we are to glorifie GOD with our Bodies and Spirits, they are the LORD's, we were created for this end, and we are bought with a great Price for this end; we are not our own, though we have in times paſt girded our ſelves, and went whither we would, or where our own Spirits led us, yet now there are many that know another to gird them with the Girdle of Truth; and it was good Advice to *gird up the loins of your minds, watch, and be ſober, and hope to the end:* It is a good end that crowns all; they that endure to the end in well-doing ſhall be ſaved; and the way both to begin well and endure to the end in well-doing, is to have an Eye to our Redeemer, he has all Power, to him it is given, and he gives Power to his People, and Faith to his People, for

Faith

Faith is the Gift of God, and they who think they have Faith, and have not received it from him, but by Tradition, their Faith is very much to be queſtioned; for, as a Body without a Spirit is dead, ſo Faith without Works is dead alſo.

Now let all People try their Faith, ſhew us their Faith, whence it comes, and what it leads to, for Faith is of the Operation of God, by his Spirit and Power in the Heart, and they that have not known it ſo, that is Faith to be wrought by the Power of God in the Heart, have not known Victory, their Faith has not done much for them, for true Faith is a very victorious thing, it will remove Mountains, if you have but Faith as a grain of Muſtard-ſeed, ye ſhall ſay to this Mountain, *Be thou removed and caſt into the Sea*, and it ſhall be ſo. What Mountain may we ſuppoſe this to be? Sin is the biggeſt Mountain between Man and his Maker, and wants moſt to be removed, and if we had but true Faith to remove this Mountain, what a glorious day would it be then! The great reaſon why this Mountain of Sin is not removed, is for want of Faith, and that we ſee plainly; for, if we ask one or another, they will tell us plainly, they do not believe it poſſible. But now they that have the true Faith, believe it is poſſible, and that all things are poſſible with God and Jeſus Chriſt, the Author of the true Faith.

And ſo, Friends, let us go on with our Eye fix'd in our holy Head, CHRIST JESUS, he is able to deſtroy all that has been ſown or planted in the Night-time by the Enemy, and to build up a ſpiritual Houſe to God, that God may have his Glory from us all, and by us all; for *Moſes*, as a Servant, was faithful in his Houſe, and deſired rather to *ſuffer Affliction with the People of God, than to enjoy the pleaſures of Sin*, which is but *for a ſeaſon*.——But now Chriſt Jeſus,

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as a Son has Power, and Rules over his own Houſe, whoſe Houſe we are if we hold faſt the Confidence in Chriſt to the end.

And we may remember the Parable of the Woman that had loſt a piece of Silver, but when ſhe lighted her Candle, and ſwept her own Houſe, ſhe found it, and called to her Neighbours and Acquaintance to come and Rejoyce with her. And truly, the Love of God has been ſo great, that many are calling out to their Neighbours and Relations to come and taſte with them; here is a Feaſt of Fat things, Wine well refined from the Lees: Oh! that all would come away, Oh! that the poor Prodigal might now bethink himſelf of returning to his Fathers Houſe for Relief. For Chriſt Jeſus (when he was in that Body, prepared of the Father to do his Will in) ſays on this wiſe, in my Fathers Houſe there are many Manſions if it were not ſo, I would have told you; and ſo let all return to the Fathers Houſe, that have been ſpending away their time Idly and Careleſly, and not further trifle away their pretious Time in things that are of no Profit to the Soul, for we have a time allotted us in this World to ſerve God; let us ſee that we anſwer the End of our Creation, and if any have been remiſs in this Duty, to be ſo no more, but come to know their Redeemer, to be come out of *Zion*; it is he that turns away the Ungodlineſs from *Jacob*, he ſhall ſit as a Refiner with Fire, and as a Fuller with Soap. Now People may eaſily know, whether or no, they have known him to ſit ſo, and to Refine them, and if not turn in, it is there he waſheth, and cleanſeth, and purifieth, the inſide muſt be made Clean, and then the outſide will be Clean alſo. Oh! come home every one, and ſee what dwells in your Hearts, For if the Heart be polluted, It is no matter what Religion thou profeſſeſt? For there are many that make that as a Cloake or Cover to hide themſelves, but it will not do; the ſearcher of Hearts is come, he that ſees thr ough all the outſide Religions in the World, though

though they ſeem never ſo fair to outward Appearance, yet if they want a good Bottom, or if Men do not build upon the true Foundation all is in vain; Their Golden Cups will not do, their fair outſide Shews and Profeſſions without Life, are of no value, they are Judged, if the Heart be unclean, as it was of Old; for he ſaid, yè draw near to me with your Mouths and with your Lips, but your Hearts are afar off: Now the Name of Religion is very little, if a Mans Heart be far away from the Lord, for it is the Heart that the Lord looks at: And without queſtion, there were ſuch in former Times, that ſeem'd to be Religious, and knew no Bridle to their Tongues, for the Apoſtle ſays, if a Man ſeems to be Religious, and Bridles not his Tongue, his Religion is vain. Now, What was Man to know a Bridle to his Tongue for? but that he might not offend with it, nor ſpeak ill words with it, for it was ſaid by one of Old on this wiſe, my eye ſhall be upon the Faithful of the Land, that they may dwell with me, for the Wicked ſhall not dwell with me, he that telleth Lies ſhall not tarry in my ſight; now lying and Swearing, and evil Communications, ſpring from an ill Root and ill Bottom, and ill Nature, for tho' ſuch may get the Name of Religion, yet they are not worthy of that Name: But now Friends, we would have all People to come to Learn of Chriſt Jeſus, he Teaches the beſt Things, he teaches Obedience, and leads out of the Diſobedience; he Teaches how to behave our ſelves in things that are of gooo Report, and things that are honeſt and true, we are to think on theſe things, and the God of all our Mercies, will be with us, and bleſsus, as we are in the well doing, and followers of that which is Good; Then who can harm us?

FINIS.